

Trinity Te Deum

The official newsletter for Trinity Lutheran Church

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Big Changes

Big changes are on the way. I'm talking huge. I'm talking earth shaking, teeth rattling, hold on to the seat of your pants changes.

You might think I'm speaking of the sanctuary floor replacement – pew re-spacing – relocating the Baptismal font – and adding kneelers. Oh I admit this a big deal, expensive too, in the 114,000 dollar range big. Oh I admit it will be an inconvenience. We will be without the use of our sanctuary for 8 weeks. The Trustees will set up a worship space in the auditorium. We've had to worship there before, but only one service here or there. We will make it as churchly as possible and what sanctifies a space for worship is Word and Sacraments, but still it won't be the same.

Yup, big, big, big changes are on the way, but I'm not talking about the above. So you might think I'm talking about the restoration of our 60 year-old organ. It was installed in 1952. It's a Wick's organ. From what one organ builder told me they are on the inexpensive side of pipe organs, but they were made to be easily repaired. Yes, the organ refurbishment project is a big deal, a big change. We will be without the use of the organ for two weeks, but this is a case of having been there and done

that. We were without the use of our organ for a year. Two weeks is a cake walk, and it's worth it. Basically we're making the change from a mechanical process to an electronic one. This will be more reliable, more user friendly, and cheaper to maintain. In fact the 36, 330 will be made up in 45 years by the money saved keeping it tuned.

I bring this up in a lighthearted way because congregations are always serious, and they should be, when it comes to spending money. And we're talking about spending around 150,000 dollars. As you can see from our financial reports, the Lord has blessed us with that and more. As you know, we are not a for-profit institution. Our goal is not to accumulate funds here on earth. Our goal is nothing less than eternal life, and all our monies whether given to church, spent at home, or paid in taxes serve that goal.

Still you're nervous. You know we have some serious leaking going on in the auditorium, school wing, and office area. Thanks be to God we can see these now because that means the Lord is graciously sending us rain. 10 years ago we spent over 50,000 to repair this same roof. Since none of us are roofers 8,000 dollars of that was paid to a roofing consultant. I think he was on the roof's side for all the good it did us. In any

event, you need to know leaking roofs are very difficult to fix. Flat leaking roofs are even more difficult. Why anyone ever puts a flat roof on is beyond me, but we have one and we have to fix this too.

But neither roof, organ, nor floor is the big, earthshaking, teeth rattling change I'm referring to. Nope, it's Easter. And you want to talk about cost? Our celebrating of Easter cost the suffering, the bleeding, the damning, and dying of no less than God Himself in flesh and blood. Not one of us would give a drop of our child's blood to pay for a floor, organ, or roof even if it would save us hundreds of thousands of dollars. Not one of us *could* give enough of our own or our children's blood to pay for our sins let alone the sins of the entire world.

But God did. He shed His Son's blood; He poured it out. It flowed from His sacred veins till it covered the sins of the world. God could no longer see them and His wrath was satisfied. To prove to the world that sins were paid for and God's wrath was appeased, God the Father raised the Son on Easter morning.

Easter is the big change that will rock our world, rattle our life, and change it forever. What Jesus did on the cross and the Father said amen to by rais-

ing Jesus, comes to us through Water, regardless of where the Baptismal font is located or even if we didn't have one. The forgiveness Jesus won on the cross and the Father declared on Easter is received by us in Absolution, and we sing its praises with or without an organ. The very same Body and Blood Jesus gave on the cross and the Father rose on Easter is given to us to eat and drink for forgiveness, life, and salvation regardless if we're in a beautiful sanctuary, under a leaking roof, or without a roof.

Because of the humungous eternal change that we celebrate at Easter we can weather these earthly ones. And no matter what they cost us; it's less than a pittance compared to what the eternal changes cost our God, Lord, and Savior.

Pastor Harris

This Time Will Not Be the Same

By J. Budziszewski

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God willing, the new evangelization will happen, but let us not imagine that this time will be like the first time. The old evangelization proclaimed the Good News among pagan, pre-Christian peoples to whom it came as something new. Nothing like that had been done be-

fore. But nothing like our task has been done before either.

Re-evangelizing is not evangelizing *as though for the first time again*; the very fact of past proclamation makes re-proclamation different. For we proclaim the Gospel to a neo-pagan, post-Christian people to whom it does *not* come as new. The old world had not yet felt the caress of grace; our world, once brushed, now flinches from its touch.

Is re-evangelization completely and radically different from evangelization? No. The same Christ knocks at the door of some human heart, though a heart with a different history. Is it more difficult? In some ways. Easier? In some ways. But different.

Here is one great difference: The pagan made excuses for transgressing the moral law. By contrast, the neo-pagan pretends, when it suits him, that there is no morality, or perhaps that each of us has a morality of his own. Since they had the Law and the Prophets, it comes as no surprise that the Jews took morality for granted. But to a great degree, and despite their sordid transgressions, so did the pagans.

Not that skepticism was unknown among them: "What is truth?" Pilate asked, not waiting for the answer. Yet consider all the pagan errors to which St. Paul alludes in his epistles: Was relativism one of them? No. He could omit it then; he could not have omitted it today.

Related to that first great difference is another. The pagan wanted to be forgiven, but he did not know how to find absolution. To him the Gospel came as a message of release. But the neo-pagan does not want to hear that he needs to be forgiven, and so to him the Gospel comes as a message of guilt.

This inversion seems incredible, because the neo-pagan certainly feels the weight of his sins. But he thinks the way to have peace is not to have the weight lifted but to learn not to take it seriously. Hearing Christ's promise of forgiveness, he thinks, "All those guilty Christians!" Having chosen to view the freest people as the most burdened, he naturally views the most burdened as the freest. "Everyone has done things he regrets. Everyone lies. Get over it!"

The pagan was raised differently. He was brought up in the ways and the atmosphere of paganism, and in order to be converted, he had to be removed from both. By contrast, though the neo-pagan has probably also been taught pagan ways, he may have been brought up in an atmosphere of Christian sentiment. Consequently, he regards the Gospel not as the story of true God become man but as a sentimental fable for children. Even Christian sentiments are difficult to take seriously apart from the actual life of grace.

Then too, the pagan was likely to be exposed to the Gospel either all at once or not at all. The neo-pagan has been ex-

posed to just enough spores to develop an allergic reaction. Perhaps he was baptized as a child but never seriously taught the faith. Perhaps his parents became angry with the Church and stopped taking him.

The pagan suffered the burden of a pagan childhood, but he was spared the burden of an interrupted Christian childhood. Whereas he had never been immersed in the waters of faith, all too often the neo-pagan has been dipped in them but then pulled out.

Not only was the pagan devoid of nostalgia for a Christian past, he was also unencumbered by the anger of guilt for rejecting it. The neo-pagan is susceptible to both nostalgia and the anger, and he may even feel both at once.

I once met an atheist with a chip on his shoulder who boasted of the “fun” he had “ruining all the Catholic kids” at the Catholic college where he had taught. Yet after a few glasses of wine he said that he was “very religious” and that he had recently joined a church choir from sheer love for the great old hymns. At turns, he was nostalgic for something good he had left behind and belligerent because he had no good reason for having left it.

Because the Gospel was new to him, the pagan needed to learn it from the beginning. The neo-pagan is in a very different position; he needs to unlearn things he has learned about the Gospel that happen to be untrue. We

see a trivial symptom of the problem in the great number of people who think a little drummer boy was supposed to have accompanied the shepherd, a notion that makes the Christmas narrative seem most implausible to anyone more than ten years of age.

But nonexistent drummer boys are the least of the problems. The neo-pagan is likely to have entirely mistaken views of what Christians believe about creation, the Fall, and redemption – about God, man, and the relation between God and man.

One thing may seem to be unchanged: Now as then, the non-believer hails Caesar, not Christ, as Lord. But whereas the pagan reproached Christians for doubting distinctively ancient illusions, for example the eternal destiny of the Empire of Rome, the neo-pagan is more likely to reproach them for doubting distinctively modern illusions, for example the idea that by technology and social engineering we can devise a world in which nobody needs to be good.

In one way the pagan was less deluded, for he could hardly fail to know that he was an idolater. His idols were visible and tangible. They were carved from physical substances like wood and stone. The neo-pagan is much less likely to know that he is an idolater; if faith concerns things not seen, then in a sense he is more faithful, for his idols are invisible and intangible. They are woven of sensations, wishes, and ideas, like pleasure,

success, and the future. Even his magazines have names like *Self*. Perhaps visible idols were always masks for invisible idols, but in our day the masks have come off.

The pagan world was unfamiliar with Christian ideas. By contrast, the neo-pagan world is brimming with them. The makers of that world have even appropriated some of them – but have emptied them of Christian meaning.

For example, the neo-pagan may have a high view of what he calls faith, hope, and love – virtues undreamt among the pagans – yet he is likely to use the term “faith” for clinging to the illusion of a barren life, “hope” for sheer worldly optimism, and “love” for desire or sentiment without sacrifice or commitment of the will. Another example of such emptying is the way some neo-pagans accept the Christian view that history has meaning and direction, but purge God from the story so that it becomes a bland tale of “progress” toward whatever they want the world to have more of. Pagans believed not in progress but in endlessly repeated recurrence.

Nor must we overlook another profound difference. If the pagan was at all inclined to admit that his nation had ever done wrong, he had no one else to blame. But the neo-pagan can blame his culture’s sins on Christianity. The trial of Galileo, the plunder of the American indigenes, the Spanish Inquisi-

tion – they were all the Christians’ fault.

Surely these things were gravely evil, though if neo-pagans were consistent, they would set the thousands killed by Christian inquisitions against the millions killed by atheistic inquisitions. Yet it is easy to see why they don’t. Christian offenses are easier to invoke, because the Church admits them, and they are also more scandalous, just because of the Gospel of love.

In spite of the sins of Christians, one might expect the memory of the influence of the gospel to favor its re-proclamation. After all, the pagan world had never experienced the revivifying effect of grace, but the neo-pagan world has. Consider just the gospel’s high views of conscience and of the dignity of the human person and how these have transformed western culture. Surely all this cannot be overlooked!

No, but the neo-pagan takes for granted all the good that his culture has inherited from Christendom. In his view, certain things simply got better: That is just how history goes, or at least how it went. If he assigns anything the credit, he assigns it not to grace but to such things as science, capitalism, and “enlightenment.”

He expects the stream to keep on flowing without the spring. When it does begin to dry up, he may be vaguely uneasy, but he does not fully grasp what he is seeing. Why doesn’t he? Because his ideas of dry and

wet are changing too. It isn’t just that the neo-pagan world around him is losing respect for the sacredness of the conscience and the dignity of the human person; he is a part of that world and he is losing respect for them too. They seem so unimportant. Why do Christians obsess over them?

Finally, the pagan knew he was not a Christian. By contrast, a certain kind of neo-pagan may think that he is one. This oddity is perhaps the most challenging difference between evangelization and re-evangelization. In the ancient world, the people who needed to be evangelized were outside the walls of the Church; today they include thousands who are inside but who think just like those who are outside. When the Gospel is proclaimed, they complain.

A pew is a difficult mission field. It is hard for the shepherds to bring home the sheep if they think they are already in the fold. But that is a story for another day.
(First Things, March 2014, 24-25)

Peripatetic Preachers

Posted on May 18, 2013
by Rev. Paul R. Harris

It’s probably not even considered avant-garde or even cutting edge let alone bleeding edge anymore. The peripatetic preacher is here to stay. He is admired for coming out from behind the pulpit and mixing it

up with the people. Why that’s what Jesus would do. But as I said the novelty is passé. I know this to be true because over 30 years ago Bethany, Austin did away with their pulpit. So what if anything has been lost?

Luther had an opinion on that. He said, “In our churches today we have an altar on account of the communion of the Eucharist, and we have platforms or pulpits for teaching the people. These have been built not only for necessity’s sake but also for solemnity’s sake.” (*In the Name of Jesus*, 348)

Did you catch that the pulpit was not merely a matter of necessity so the preacher could be heard and seen but for solemnity’s sake? When Luther spoke of church architecture he spoke in terms of the two poles of solemnity’s sake and necessity’s sake. Solemnity corresponds to the artistic side of the problem according to which the physical form becomes a symbolic reference to the hidden worship event. (*In the Name of Jesus*, 348)

Communion linens disappeared, probably before pulpits, with the same freewheeling, bare-bones approach to worship. The Communion vessels don’t need to rest on linen; why should they be covered at all? These spirits of reform acted like worship had originated with them as if nothing had been handed down to them for any reason at all. “Who would dare to pretend to find ‘unnecessary

or superfluous' things in a great fresco or a great poem" (Mosebach, *The Heresy of Formlessness*, 114)? While we Lutherans say there are things in the Divine Service that are 'unnecessary or superfluous' for righteousness, we have not said therefore they are worthless or there is virtue in doing away with them.

In regard to Communion veils, the truth of the matter is that the Church historically veiled things to give evidence that there is more here than meets the eye. This is not the same reason crosses and crucifixes are veiled at Lent. This is a latter practice, and it was to take away precious things from the eyes in the same way the precious word alleluia was taken from the lips.

Actually something quite profound is meant by veiling (and therefore by not veiling). "Veiling, in the liturgy, is not intended to withdraw some objects from view, to make a mystery out of it, or to conceal its appearance. The appearance of the veiled thing is common knowledge anyway. But their outward appearance tells us nothing about their real nature. It is the veil that indicates this...If one wanted to formulate a theological doctrine of the veil, one could say that God's creation is real, but this reality, this ability to be real, is weakened because of original sin. Its lack of reality, its lost ability to radiate beyond itself and manifest itself as the Creator's thought is designated by the veil

that represents this radiance...In this context a liturgy that renounces all veiling has nothing to say. Presenting us with nothing but naked materiality, it takes account neither of creation's supernatural perfection nor of the world's need of redemption." (Mosebach, *The Heresy of Formlessness*, 172-173)

Back to pulpits: just as judges rarely if ever come down from benches, just as those benches are "high and mighty," so pulpits are. The man who dares come out from either is saying he doesn't need these trappings of solemnity. He doesn't need an indication that something more than a man is speaking here. It's lesser judges who need the trappings of the State and lesser pastors who need the trappings of the Church. As for me, I would not dare say what I do on Sunday morning if I thought it was coming from me.

Of course once the solemnity of the pulpit goes the gowns are not far behind...except for special services like weddings and funerals. This is both hopeful and condemnatory. It's hopeful because there is at least a remnant of recognition that there are occasions where the man upfront ought to be veiled to indicate the solemnity of the service. It's condemnatory because services having brides or bodies at the physical center call for the veiling of the pastor but services where Christ's

Body and Blood are front and center do not.

Thrivent Choice Dollars and Abortion

There has been a recent controversy with Thrivent for Lutherans. Thrivent is one of the largest companies in America with revenue of \$8 billion in 2012 and 2.5 million members. It is a not-for-profit insurance and investment company which allows members, depending on the products they buy, to direct a portion of the company's "profits" (called Thrivent Choice Dollars) to non-profit organizations registered with them. Most giving options are churches and other Christian organizations. But it has come to light that several Planned Parenthood agencies were eligible to receive Thrivent Choice Dollars. Planned Parenthood is by far the largest provider of abortions in the America, with close to a third of a million babies killed each year in their clinics.

As this news came to light, a statement was released from the LCMS President Harrison's office:

The Lutheran Church—Missouri Synod (LCMS) is deeply concerned by the news that Thrivent Financial has recognized Planned Parenthood of Minnesota, North Dakota and South Dakota as a potential recipient of funding through its Thrivent

Choice Dollars grant program. The LCMS always has been, and will continue to be, clear and faithful in its proclamation of the sanctity of all human life from conception until natural death. We are currently in conversation with Thrivent Financial and pray for a God-pleasing resolution to this matter so that the pro-life witness of individual Lutherans and the LCMS will not be compromised.

The real issue is that some "Christians" support sins that God forbids in Scripture. They see killing in the right circumstances as good for people and society. But God does not. It is wrong for parents to put their convenience over the life of a child. Not even every church labeled "Lutheran" is a church that holds the most basic Christian moral stance. We must know the doctrine they hold and proclaim---that is what marks us as Christ's disciples---not a name.

The Evangelical Lutheran Church in America (ELCA) is a generic, main-stream church, despite their Lutheran roots. The official position of ELCA on abortion reads:

Induced abortion, the act of intentionally terminating a developing life in the womb, is one of the issues about which members of the Evangelical Lutheran Church in America have serious differences. These differ-

ences are also found within society.

Differences hold promise or peril. Our differences are deep and potentially divisive. However, they are also a gift that can lead us into constructive conversation about our faith and its implications for our life in the world. [A Social Statement on: Abortion; adopted 1991]

Murdering a baby never holds promise to God. He alone creates and should take life. When man takes life (except with God's lawful authority, such as the government does with execution for crimes or in war), it is always murder. The ELCA admits to following society. But our society does not value children. Children are accepted, but only on parents' terms and in their own timing. The truth is that we have based our lives in this country on not having children. We think of having them as something we allow in our time and wisdom. But where is God in that?

Abortion exercises the ultimate control over life---but a baby in the womb is truly a person God has created. There can be no indifference to murder. God is not neutral and for a Christian church to say it is not divisive, is to say it is not even an important issue. If the life or death of children is not important, what does matter? How can the death and resurrection of Jesus for all be central? We in the LCMS stand for life at all times, since Jesus was raised to life for all the world.

He truly loves sinners and wants fellowship with them. We want babies to be baptized into Christ's death and adults to hear His forgiving Gospel and do good works in Christ.

God loves all people: babies, the elderly and even those who have killed life. Indeed, everyone has hated another person, which is murder in the heart, according to Jesus. We take hard stances against the sins of our society, backed by God's Word, because without confrontation and sin, there is no forgiveness of sin and turning to Christ. Only in God's Son is there relief for those convicted of murder before the holy God Himself. With some 56 million murders in legalized abortions since 1973, there are many mothers who have murdered their own child and become life-destroyers, instead life-givers, like Eve. They need most Christ's grace and light. But if we say that sin before God is a personal choice and not divisive or a big deal, there can be no opportunity to turn and find refreshment. It is truly eternal death to offend God, though we cling to the death of Jesus to cover all our iniquity.

Thanks be to God, Thrivent suspended Planned Parenthood donations. But perhaps to appease the Christians who deny God's Word, donations to pro-life organizations were also suspended. That will hurt those organizations like Lutherans for Life, which provide help to unborn children and their mothers. Not every mother can raise a child, but there are long waiting

lists of parents wanting to adopt and care for God's most precious gift of life. Thrivent hurting Christian, pro-life organizations is harsh and unfair, but that is the way of the world: to try not to offend anyone. But we see how futile it is be neutral concerning sin: "If a kingdom is divided against itself, that kingdom cannot stand. (Mark 3:24)" All sin truly condemns eternally. Without the teaching of sin, Jesus' life and sacrifice cannot rescue those living in darkness, separated from eternal life in Jesus.

Thrivent relented and took action: "These steps include temporarily suspending all pro-choice and pro-life organizations from the Thrivent Choice program, placing a temporary hold on the addition and removal of nonprofit organizations from the program, and conducting a comprehensive program review." Of course, this is not the final conclusion and does not decide the issue.

The LCMS then released this statement:

With the recent Thrivent announcement to reconsider their Choice Dollars® Program, the LCMS is encouraged to learn that Thrivent is beginning to recognize the serious concern its members have when their choice dollars are stewarded toward organizations such as Planned Parenthood that directly support the abortion industry and the killing of unborn children.

The reason there is no clear resolution is that Thrivent sells financial products to all Christians since last year. Many church bodies, including the Evangelical Lutheran Church in America do not condemn abortion as murder. Those church bodies would be offended at our belief that all life is valuable, even if the mother doesn't think so. Thrivent is being politically correct by trying not to take a side on this issue, but this is only a temporary action. We see once again that one cannot be friends with God and the world. Light and darkness cannot have fellowship together.

Pastor Philip Hale
St. Paul, Bancroft and St. John, Lyons,
NE

First Things First

Since the ACELC began its work of encouraging our Synod to honestly address the theological and practical errors that sadly have divided our fellowship, we've discovered that many have been more than willing to criticize our efforts. The one, overriding criticism that seems to surface most often is that the ACELC is "disturbing the peace" of our synodical institution by pointing out the problems we must resolve if our Synod is to be truly united.

It is odd, indeed, to be accused of causing divisions when we are, in fact, seeking only unity. It has been our experience that when issues such as closed communion, contemporary worship, or any of the other 10 areas identified by the ACELC

as problematic are brought up, that a common response has been to call us "trouble-makers," "disturbers of the peace," or "divisive." It appears that the only acceptable kind of "peace" proposed by those who support variances of doctrine and practice in the Synod is that we in the ACELC simply leave well enough alone, and cease all criticism and any attempts to establish a meaningful dialog. This (in their estimation, I suspect) is the only way bring about peace to the Lutheran Church – Missouri Synod. Of course, we do not believe this to be true at all, for the reality is that agreeing to disagree is no agreement at all.

Our Synod was roundly critical of the Evangelical Lutheran Church in America (ELCA) when they used a model known as "Reconciled Diversity" to achieve "unity" between church bodies of widely divergent doctrine and practice. In its simplest form, "Reconciled Diversity" is a model for church fellowship that seeks to find whatever common doctrines may exist between those church bodies who are attempting to establish pulpit and altar fellowship with one another. It simply declares that those issues which cannot be reconciled to be "non-divisive." By using this model the ELCA is able to welcome with open arms both pastors and communicants to each church's communion rails and pulpits (including members and pastors of the United Methodist Church; Presbyterian Church, USA; United Church of Christ; Reformed Church of America;

Moravian Church; and Episcopal Church, USA).

While our Synod was right in criticizing the ELCA for this method of “establishing” church fellowship, the truth of the matter is that we are doing the exact same thing in our own church body. We are also seeking the lowest common denominator in our doctrine and practice when we insist on agreeing to disagree on issues we are not able to agree on. In effect, the LCMS is also practicing "Reconciled Diversity!" It would appear that now the greatest “sin” a person can commit in our Synod is "rocking the boat" and "disturbing the Synod" with the truth! Maintaining “peace” within the institution of the Synod now appears to be of paramount importance, rather than making sure our doctrine and practice conform to the Word of God and the Lutheran Confessions. May God forgive us for this!

The ACELC seeks to be a voice for the truth of God's Word and its correct exposition, namely, our Lutheran Confessions. We in the ACELC actually believe God's Word speaks clearly concerning each and every area of concern outlined in our original “Letter of Fraternal Admonition” (which was sent to every congregation of the Synod in July of 2010). We support all efforts to achieve a resolution to each and every one of the errors identified in this document, and we are foolish enough to think God can actually accomplish that among us! How can we have such confidence? Because we believe God's Word can and

will change hearts and conform them to His truth.

So, "first things first" means that maintaining the peace of the institution called the Missouri Synod must take a back seat to the clear teaching of God's Word. "First things first" means that we must stick with what Holy Scripture says, and if doing that causes a disturbance in the Synod, then so be it! "First things first" means that the truth of God is more important than maintaining an illusion of peace which is no peace at all. If we in the Synod are willing to put "first things first," then (under God's grace), we are confident He will bring about a peace in our Synod that is acceptable in His sight.

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Caged Frogs Worse than Non-barking Dogs

Posted on [December 9, 2013](#) by [Rev. Paul R. Harris](#)

A guard dog that won't bark at approaching danger is worthless but caged frogs can be worse. The story of the caged frogs comes from World War I. The Germans planned a secret attack north of Aisne, France on April 25, 1918. The Americans predicted it but the British could see no batteries or even a trace of enemy activity. “Actually, there were nearly four thousand heavy Krupp guns there. You just couldn't see them. Moving

at night and hiding in woods during the days with horses' hooves wrapped in rags and the sounds of creaking gun carriages masked by cages of croaking frogs, Ludendorff had massed forty-one crack divisions...” (*The Last Lion*, I, 640). The croaking frogs masked the sound of approaching danger.

My concern is that I be not a croaking frog. The following flyer published for the Department of Energy is one.

*LESBIAN, GAY, BISEXUAL,
AND TRANSGENDER
(LGBT) PRIDE
PRIDE 365 – HAVE PRIDE
YEAR ROUND*

The Department of Energy is celebrating Lesbian, Gay, Bisexual, and Transgender (LGBT) Pride. In the spirit of “Continual Learning”, DOE’s ongoing celebration demonstrates how LGBT Americans have strengthened our country, by using their talents and creativity to help move our Nation and the Department forward. This year’s theme is ‘Pride 365 – Have Pride Year Round,’ which encourages LGBT employees to honor a very important part of their identity all year long. DOE strives to maintain a workplace that reflects our commitment to diversity and inclusion, which contributes to success of our agency. As we honor the LGBT community throughout the U.S. and within the DOE workforce, let us remember that our strength is in the inclusion of

our differences and that we are all critical to DOE's mission. "This Year, we celebrate LGBT Pride at a moment of great hope and progress, recognizing that more needs to be done. Support for LGBT equality is growing, led by a generation which understands that, in the words of Dr. Martin Luther King, Jr. 'injustice anywhere is a threat to justice everywhere.'" President Barack Obama, May 31, 2013

The flyer went on to invite DOE staffers to ceremony supporting and commemorating LGBT Pride-365 at a Veterans conference center. It closed with "For more information on this program, please contact DOE's Office of Diversity and Inclusion." It gave a phone number, so I called.

I spoke with the director of that office and asked for clarification. He said that as blacks, Hispanics, women, and veterans have their months of official recognition so do LGBT's. I asked did this mean DOE employees were required to participate, endorse, or accept LGBT issues (It's amazing how fast one adopts an acronym. Acronyms sanitize the profanity, the insanity, and the crudity in anything.)? The DOE official responded, "Absolutely not." I asked were employees free to express their private opinion on these issues. He said that they were. I then pointed out that I could not during Black History month say that blacks are inferior or I don't support equal rights for them. But as a Chris-

tian I feel compelled to speak against LGBT issues. He said, "As an African-American Christian (and he emphasized the word), I understand exactly what you're saying. I am not onboard with all these things. We just publish the flyers; people aren't required to do anything about it." I asked if we were to the point where someone might say, "I don't see you as very excited about LGBT pride?" He answered, "Absolutely not. I think we need to be talking about these issues." All in all I was surprised at the conversation. Here was a man that was troubled about these issues too, but the force with which these issues have come upon us since the Obama administration legitimized gays in the military and came out in support of gay marriage, has been as heavy as a Krupp gun. We are reeling. An egregious immorality has become a championed, protected morality overnight.

What should we do? Well don't wrap the hooves of the horses drawing the Krupp gun. Don't say that the issue isn't approaching. It's here. The guns are in our backyard, locked and loaded. Don't be a croaking caged frog concealing LGBT as a *minority* issue rather than exposing it as a *morality* issue. I'm convinced virtually everyone in the generation below the Baby-boomers has a friend, an acquaintance, a co-worker, or even a dorm mate that is either LGB or T or, a combination

thereof. They are being encouraged to think of this issue as if they were Baby-boomers who had a black friend, acquaintance, coworker, or dorm mate in the early 60s.

Wrapping the issue in the "martyred" Martin Luther King, Jr. doesn't help matters. It's true as Dr. King said, "Injustice anywhere is a threat to justice everywhere." But LGBT isn't about justice it's about morality versus immorality. These can't change by government fiat. When abortion was legalized by the Supreme Court, it didn't make baby killing moral. Even though the feminist have succeeded in making feminist positions civil rights issues, even they can only promote abortion by hiding the immorality of baby killing under the rights of women. They don't have Abortion Pride but Pro-Choice Pride or increasingly, Women's Health Initiatives.

Immorality always *asks* first to be heard, then tolerated, then legalized, then championed, and finally *demand*s to be accepted as the new morality. Let's at least not wrap the hooves of the horses or be the croaking frogs as the heavy guns promoting the switch move into place.

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April 2014

SUN	MON	TUE	WED	THURS	FRI	SAT
		1	2	3	4	5
		Trustees' Meeting 6:30	Lenten Vespers 7:30			
6	7	8	9	10	11	12
	5:00 PM Confirmation		Lenten Vespers 7:30			
13	14	15	16	17	18	19
Palm Sunday	5:00 PM Confirmation			Maundy Thursday 7:30 PM	Good Friday 7:30 PM	
20	21	22	23	24	25	26
Easter Sunday	5:00 PM Confirmation	PASTOR ON VACATION				
27	28	29	30			
	No Confirmation		Bible Stories: 10 AM Choir 6:30 PM Revelation II: 7:15 PM			

May 2014

SUN	MON	TUE	WED	THURS	FRI	SAT
				1	2	3
4	5	6	7	8	9	10
			Bible Stories: 10 AM Choir 6:30 PM Revelation II: 7:15 PM			
11	12	13	14	15	16	17
		Elders' Meeting 6:30 PM	Bible Stories: 10 AM Choir 6:30 PM Revelation II: 7:15 PM			
18	19	20	21	22	23	24
Couples' Trip To The Coast						
25	26	27	28	29	30	31
			Bible Stories: 10 AM Choir 6:30 PM Revelation II: 7:15 PM			